

# COUNTY TICKET PROPOSED

Mr Editor:—How would this ticket suit Pocahontas county? For Judge, Henry Gilmer; for Circuit Clerk, J. H. Patterson; for County Clerk, S. L. Brown; for Representative, Andrew Price; for State Senate, Dr. C. L. Ausin; for County Commissioner, Col. A. C. L. Gatewood.

## SOUR GRAPES

We thank our honorable friend from the upper end who has so kindly nominated us for the legislature. We are not prepared to accept it at this time being too hard up to stand but a very few days in the giddy whirl in the fair city of Charleston. The man who goes to the legislature ought to be a man with money enough to board at the Ruffner and play unlimited game of poker so that he may have some standing in the august body and do something for the county. Not long since we felt an itch for office. We desired to be placed in some position of power where we could exercise a beneficent influence and mould and fashion things more to the hearts desire, than Roosevelt seems to be doing, but that feeling was fully satisfied by being elevated to the position of councilman of the town of Marlinton by the sovereign voters of that municipality. Therefore we decline.

There is another grave reason why we should fear to launch away in the sea of politics. We believe it to be wrong to shed blood, and how a man that is a democrat of Edray district, who has run a newspaper in this county, for ten years, and who inherited a score of political feuds from his ancestry could get through one of the typical campaigns without being the cause of some blood being spilt, is more than we can see.

We also take the liberty to decline the judgeship for Mr Henry Gilmer as we do not elect a judge this year. May Judge McWhorter flourish like a green, bay tree. He has made us a model judge, and grows younger each year, apparently.

## POSTAL LAWS

A short time ago the third assistant post master general, Mr Madden, gave out a sort of a ruling which struck more terror to the heart of the average country newspaper man than anything which has happened for a long time. It was to the effect that newspapers could not be mailed at the pound rate to any subscriber who had not paid in advance. Some newspapers, ours among the number, saw bright visions of good times ahead when our subscription list was paid in advance, we could know where we were at with our numerous subscribers.

Those subscriptions which were not paid in advance would have to be stamped each week with a one cent stamp, which would make it impossible to extend credit to any one, no matter how solvent he might be.

As it might be expected a howl went p from the patrons of the country newspapers, as this ruling seems to overlook the fact that it is extremely dangerous to pay the average country weekly to far ahead, as the heartless sheriff is apt to come around and lay a levy and chain up the press. It also made it possible for the country editor to decamp with vast sums of money received for the paper in advance and Spain would be crowded with printers, each of them bringing a large chest of silver dollars they had received on subscription.

Taking the mutability of country newspapers into consideration the assistant postmaster general has ruled out his ruling and says that newspapers may extend a reasonable credit—fifteen or twenty years, we suppose.

We wonder what he would have said to a case in Rockingham County, Virginia, where the bill of the Rockingham Register for subscription against the estate of a deceased octogenarian was over fifty dollars, and it took the best cow on the place to pay it. That credit was reasonable as it was paid in full.

## APPOINTMENTS

M. E. Church Rev. A. M. Crabtree, February, 1902.  
1st Sunday—Mary's Chapel, on Elk, 10 a. m. Slaty Fork, 3 p. m.  
2nd Sunday—Swago 10 a. m.; Marlinton 3 p. m.  
Quarterly Meeting at Edray February 15 and 16. Preaching Friday night previous at 7 p. m.  
4th Sunday—West Union at 10 a. m.; Laurel Creek at 3 p. m.

# HISTORY OF POCAHONTAS COUNTY.

An Extended Review Given It the Sunday Times of Richmond, Virginia.

Some Facts Relating to the Price Family, Gathered with Indifference by a Member of the Pocahontas Branch of that Relationship.

The following is an article from the Richmond Times, which deals with the county history recently published, and the author's family history. Not being particularly modest we publish some interesting facts concerning the Price relationship.

In a recent book of local history—"Sketches of Pocahontas County," published by Price Bros. and written by the father of the publishers, Reverend William T. Price of Marlinton, West Virginia—I find many things of interest to the student of folk lore. The author has been for forty years an acceptable minister of the Presbyterian Church. He has written several books and graduated before the war at several colleges, among them, Union Theological Seminary.

He married a Miss Randolph, of Richmond, and has reared a fine family of professional men and women, for one of his daughters is a medical student of Baltimore.

His sons own their own publishing plant and publish the principal newspaper in their county.

This book I speak of is unique. It is a home product even the paper made in the county from the woods to the pulp mill. It is a pedigree history of all most every one in the county, and there are many beautiful sermons interwoven through the somber whole. Like the flowers in a piece of tapestry.

The loving pastor has stood by the people in joys and sorrows, and now in his old age he is seventy one—retired to the pleasant fire-side reflections of a well spent life—he chronicles all the happenings with name and date of the county, from the first settlers to the weddings he attended last year.

In here, he does not forget his own interesting life stories, of the brother who was killed near Richmond, nor of the others in the Confederate States Army.

One of his relatives was a planter of the South who offered a regiment of slaves to the Confederacy, but as Mr Price says with a touch of humor that "the South did not deem them worthy of such service, but put them to work on the roads and fortresses."

There is a modest reference to Mr Price's grandfather, Lieutenant Thomas Price, to whom he refers in his history of Pocahontas County. He lived in Botetourt County, at the time of his death, and the old homestead at which this gentleman lived, and where Mr Price's father was born is not very far from Newcastle.

Lieutenant Thomas Price was the great-grandfather of your correspondent, and his own recent historical researches reveals him as a character not unworthy of a more extended history than Mr. Price has given in this published book. Moreover Mr Price owing to his source of information, confuses the identity of his grandfather with another member of the same Welsh family. He writes me that he had no documentary evidence but had depended upon memory and traditions of a few old ladies who had heard the matter discussed. These traditions did not touch upon what I had learned of the matter and I determined to use my skill as a journalist, an interviewer, indeed a woman lawyer, in righting the same.

I have been enabled to do so to my highest satisfaction, by the means of old records and parchment deeds, old land grants, my great-grandfather's will, and old histories. Also by correspondence with prominent people in various states and cities.

I have found a most interesting story, every point of truth settled by published history, but it makes too long a story for this article.

The father of Reverend Mr. Price—James Atlee Price—left this county perhaps sixty years ago.

There was a disagreement between him and his half-sister's husband. He was at the time the only male heir of his father, "Lieutenant" Thomas Price—I give him this title to distinguish him from his father, Colonel Price—and in disposal of the property, which was considerable, there being over \$20,000 worth of slaves alone disposed of, according to an old appraisal of values of the day. There was a disagreement hinging upon the letter "S" in the will.

So Mr Price abandoned his patrimony and went to live in Pocahontas. I don't think he ever came back here.

Now, a few years ago when Rev William T. Price began to collect data for this history of his county he naturally bethought him of his grandfather who lived here, and who still had descendants here. Beside this all the records of his father's family had been left in the abandoned home. Accordingly he wrote and inquired something of this matter. It had so happened that the Civil War had passed its iron hand over the old place. At one time there were five Union Generals camped at this homestead with thousands of hungry soldiers; and thousands of runaway slaves who were following the caravan in double platoon. Of course they left little behind them when they had gone—not a paper but the above mentioned deeds since discovered, nor

a book or stick of whole furniture. But a young woman, Miss Scott, replied to Mr Price's query as best she could from the memory of a lady who had heard the matter discussed when a very small child. This lady was only three years old when her grandfather died, and seems never to have been interested in the matter until questioned.

She was then up in eighty. The consequence of such research may be imagined. Rev Mr Price published his book and stated that his great-grandfather was named Samuel, and that he settled in Augusta, where as it was only the grandfather named "Thomas" who settled in Augusta. His great-grandfather was named Thomas also, and settled in Frederick County, Maryland.

I have instituted the most careful research, by the assistance of historical students of Virginia and Maryland, verified by documents in my possession and the possession of others, and I find the aforementioned facts. I have left no opportunity for error and have had the archives of several counties overhauled to prove this story among them the records of Augusta County, recently moved into the new court house at Staunton. Prof. J. Hubert Price, of the Dunsmore Business College, and Frank Kenna Maloney, went over these old papers and failed to find any settlement in Augusta County by the man in question.

Now we know that when Winchester in Virginia and Frederick in Maryland and Carlisle in Pennsylvania were frontier posts, that land papers of parchments were not recorded as they are now! We know that Augusta extended to Pittsburg, and that Kentucky was only a district of Pennsylvania.

We know that a law was enacted not long after the Revolution ordering people to bring their "surveys" and have them duplicated and properly legalized in accordance with the new orders of the land, after Kentucky was made a State.

We all know that prior to that time a law was enacted by the General Assembly ordering the surveyors to record in well bound books all surveys made by them. Later another law was passed to "compel the clerks to reside in one county and keep their books of surveys and deeds in said county, and not do as formerly permitted, carry said books about at their own sweet will."

Under this regime the old land papers were kept in the settler's homes. I have heard of one receipt, a band-box covered with nicely tanned buckskin, and hung among the smokeys rafters for a hundred years or so in one place.

It was from such safe storage place that the old deeds I have were resurrected.

These old deeds furnish me the clues for a good historical story about one of the first settlers in this part of Botetourt county, and also furnish some forgotten history of the Revolutionary and the Civil wars. But as Kipling said once and everybody has said many times since "That is another story."

Mr Price has collected all the old Indian legends and tells many new ones in his book, and being an experienced writer and sermonizer, he has not fallen short of producing easily the most valuable county history now in existence. At least I have never seen one more expansive and complete, and while he writes me that he gave the matter of his grandfather and great-grandfather little thought and no research at all, depending entirely upon tradition he will include an extended and correct account in his second edition. He is now writing for the West Virginia Historical Magazine.

E. S. GRANT.

## BISHOP POTTER.

Bishop Potter has been so sadly and persistently misrepresented by a certain class of mis-called religious papers and speakers with regard to certain utterances of his with regard to the saloon and its control, or rather elimination, that we take pleasure in reproducing the following statement from the New York Independent:

"I have never dreamed of regarding the present saloon as either a blessing or a necessity. And no word of mine, whether uttered recently or at any other time warrants any such inference. I have simply regarded it as inevitable and a necessary evil, until it was displaced by something better. To close it, whether on Sundays, or any other particular days, is not to displace it by something worthy of public respect and legal protection; and my controversy is simply with those who have no other aim in dealing with a mischievous institution, than to suppress it; whereas the only hope of reform here is in displacement by substitution. The present proposal to close the saloons on the Sabbath and otherwise leave them alone is the policy of those who refuse to face the facts, or deal with them as their exigency demands. And because this is so the present agitation as to closed, or open, or half open, saloons does not interest me in the smallest degree. It is equally superficial and sophistical."—Reprinted from the Southern Churchman by Request.

This zero weather would have been unbearable if it had not been for the warm things the Pocahontas Bargain House is selling. They say they have been able in the past to furnish such excellent quality of cold weather necessities at such low prices and that the winter was so far advanced they are very anxious to get rid of what remained rather than carry it over.

# HISTORY OF METHODISM

Interesting Letters from Rev W. J. Whitesell and W. L. Ervin

Discussing the Origin of the two Branches of the Church

Editor of The Times:

I have no desire to enter the field of controversy, but I do beg space in your valued paper for a few words called forth by an article by Rev A. M. Crabtree in your issue of February 13.

The vulgar reference to the origin of the various branches of the Methodist Church would become the dark ages. I am sorry to know that any man and especially a minister could have such a thought. Although a Southern Methodist, I rejoice in the work God has wrought through all the branches of the Christian church, and especially of the Methodist church. "May God send by whom he will send." The Canadian Methodist, the Methodist Protestant, and the three or four colored Methodist churches have a record that is on high. The Southern Methodists under God's blessing have increased in membership from 455,217 in 1846 to 1,477,180 at present. Such a record enables us to say in West's dying words: "The best of all is God is with us." My inference would be that the churches are of God, and the thought referred to above if of another source.

But fearing that assertions with proofs and comparisons that do not compare may mislead even some of the 951 Southern Methodists of this County with perhaps 3,000 adherents, I shall give a few facts about the "Split Log."

The General Conference of 1844 adopted by a vote of 135 to 18 A Plan of Separation, of which the following is an abridgement:

Annual Conferences in the Slave Holding States find it necessary to unite in a distinct ecclesiastical connection, all the societies, stations, and conferences adhering to the church in the South by a vote of a majority of the members of said societies, stations and conferences shall remain under the unimolested pastoral care of the Southern church, and the ministers of the M. E. Church shall in no wise attempt to organize a church or society within the limits of the church South.

Which church in the South is the "sprout?"

"2. Resolved, That ministers of every grade may without blame attach themselves to the Church South."

"3. Resolved, That all the property of the M. E. Church, in meeting houses, parsonages, etc., within the bounds of the Southern organization shall be FOREVER free from claim set upon the part of the M. E. Church."

It would seem that this is read by some "shall NEVER be free from claims set upon the part of the M. E. Church."

Under this authority the M. E. Church South was organized in 1845 and the Senior Bishop, although born in Maine, adhered to us. The per capita proceeds of the publishing houses were not paid over and a suit was instituted and carried to the Supreme Court of the United States, which gave a verdict in favor of the Southern Church, and ordered \$270,000 to be paid over to the proper agents.

The decision of the Supreme Court contains the following statements: "The organization of the M. E. Church South, became complete, and from this time two separate and distinct organizations have taken the place of the one previously existing. We do not agree that the division was made without proper authority. The authority which founded the church in 1784 has divided it and established two separate and independent organizations, occupying the place of the old one."

After thirty years of injustice the M. E. Church did the "amendable honorable" and the General Conference of both churches agreed upon a "Declaration and Basis of Fraternity," saying, "Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the M. E. Church organized in 1784 and constitute one Methodist family, though separate in distinct ecclesiastical connections." Some persons seem not to have heard that George Washington is dead. At our last General Conference in 1898, Rev Joseph F. Berry, D. D., editor of the Epworth League Herald, and Senator Dolliver, of Iowa, were the accredited fraternal delegates from the M. E. Church. Their addresses contain such expressions "as these:

"These sister churches have had a substantial growth. Our fathers parted more in sorrow than in anger. It is comparatively unimportant whether these two organizations, identical in origin, in doctrine, and in administration come together or go in their separate ways. Your leaders of that generation notably acted within their rights but also within their duty."

These are the sentiments of the representative men of the M. E. Church. Would that the "split Potatoes" could catch the spirit. Suppose the directors of the Bank of Marlinton should decide at a regular meeting that if certain directors, say those living in the Levels district, should deem it for the furtherance of their business that another Bank of Marlinton be established in that territory, and Mr. McNeil, the president, and the directors should establish such bank, drawing out their capital in the Bank of Marlinton and Marlinton, would not the last

named bank be coordinate with the original?

Methodism as a tree grew a noble trunk for 70 years, then it branched and we have the beautiful top of combined membership of 4,239,471, spreading its refreshing shade over all the land, in every state and county and town.

We claim with Bishop McTear that each in its sphere is the old church. In words quoted by Senator Dolliver in the address referred to I also say, "Let us have peace."

Yours Respectfully,  
W. J. WHITESSELL,  
Academy, W. Va.

Editor Times:

In your issue of February 6th, we notice a letter from Rev W. J. Whitesell in answer to an article on "Ecclesiastical Impoliteness," from the Methodist Advocate. Permit me to say a few words in answer to Rev Mr Whitesell's letter. He says "All Protestants should have the greatest respect for the church which has such a noble record"—the M. E. Church, and yet he thinks that the epithet "Carpet Bag Church" as applied to the M. E. Church would be comparable to calling the M. E. Church South the "Slave" or the "Rebel" Church. We would ask the worthy gentleman to show anything in the history of the Methodist Episcopal Church that would warrant this stigma. Why not apply the term "Anti-Slave" church as an offset to "Slave" church? and no one will object. We do not approve of throwing epithets at churches nor individuals, but churches and individuals alike have to face their records. It is now a settled matter of history that the originators of the M. E. Church South rebelled against a point of discipline of the M. E. Church, and that point was the prohibition of slave holding. The M. E. Church South (so far as I know) is the only branch of Methodism that allows its members to hold slaves where slavery exists, there being no prohibitory clause in their discipline.

The Carpet Baggers of history were a corrupt body of politicians who usurped authority in the South for the purpose of theft. Has the worthy gentleman any record of the church is question ever doing anything of that kind?

The M. E. Church was established in the United States in 1784. The M. E. Church South was organized by Bishop James O. Andrews in 1844.—Which one would be the oldest?

The M. E. Church South did not represent any part of the log that puzzled the old colored man, when the division was made in Methodism, but would be better represented by a limboed off LONG LIVE METHODISM IN ALL ITS BRANCHES, and may the members of all branches swell the ranks of the Church Triumphant.

W. L. ERVIN.

Lobelia, W. Va.

Onoto.

Plenty of wind and storm at present. Cutting wood and sitting by the fire is the order of the day. Mrs. Grant Smith is on the sick list.

Cecil McCollam of Randolph county is visiting friends and relatives in this part. Edgar Woodell is in from McClinton's camps and relates every thing prosperous.

The West Union school will close next Saturday.

Onoto is on a boom.

Gilmore Brothers are doing a rushing business cutting timber for L. J. McNeill.

Jacob Beverage lost a fine young mare last week.

SNOW FLAKE.

## CASE PICKUPS.

John Dudley, of Virginia, was arrested February 12 at the railroad camp five miles from here by Constable Ernest Moore, of Dunmore, on a warrant issued by the authorities of Carroll County, Va. where on Christmas day Dudley killed a man accidentally by striking him with a gun.

Roe Phillips, an employee of the Spruce Lumber Co., working at the big mill, fell off the lumber dock Saturday, February 15, sticking his head against the rail, inflicting a painful but not dangerous wound. He was also slightly sprained in the wrist and knee. He will be well it is hoped in a few days.

Little Oden Siple, whose injuries by scalding were reported to the Times last week, is suffering, we are sorry to relate, from a burn on his side which is burned over a space as large as a man's hand. The doctors are working heroically and we hope for his speedy recovery.

Billy Anderson, carpenter foreman for the Spruce Lumber Co., fell a distance of 12 feet Monday morning, Feb. 17, and struck a beam 8 x 8 inches with his back and shoulders, getting a severe bruising and a severe shaking up. Mr Robb, the popular hotelman and night watchman at the Big Mill has been temporarily confined with gripe.

In Cass we still spell ice with three letters, but it is said in some of the lumber camps and railroad camps they are spelling it, (them) with four letters beginning with an "L." One man who quit one camp declared that there was enough (dice) in that camp to pull a box car up grade.

Jimmie Sevoy, the debonaire drayman and stable manager, has just received some fine specimens of imported swine and domestic fowls. Jimmie is a hustler.

ADA.

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- 2 Because the latest styles and best quality are kept.
- 3 Last but not least, the lowest prices.

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From now on I will make a large reduction in heavy underwear, overcoats, sweaters, over-shirts and heavy suits.

I have some ladies half arctics I will sell at 55c

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I have some of those all wool overshirts left, at \$1.40

I also have some heavy lined duck coats at \$1.00

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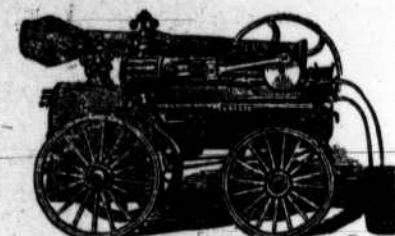
Thanking you for your kind patronage during the past year, also thanking you in advance for what you may see fit to buy this year, I am

J. A. HOOVER

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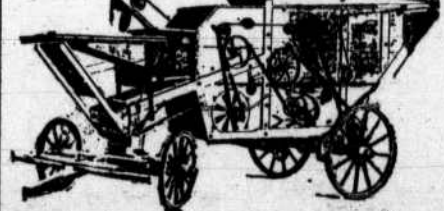


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We carry everything worn by man and boy. You will always find the newest in neck wear, collars, cuffs, hosiery, and novelties.

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Our line of goods for working men are too numerous to mention and are all from the very best manufacturers.

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Bring your cash and goods trade and be convinced. We aren't selling out but are selling a little lower than those who say they are. Come everyone and let me give you a receipt for what you owe me. Don't use my money.

Yours Respt.

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January 1, 1902

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